

Holy Mass



by Mother Mary Loyola

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God With Us

There are those amongst us, who, to the close of a long life, will remember their thrill of awe when it was first told them that Jesus Christ, Who once walked this earth of ours, so worshipped, so hated, and so loved; Who lay on the straw and was glorified by Angels; Who worked in the carpenter's shop, and trod the waves of the sea; Who hung helpless on the Cross, and by His own power rose from the dead - *is with us still*. His going away at the Ascension was not a parting, for as truly as He dwelt at Nazareth and Capharnaum, and was visited by His friends for instruction, or sympathy, or relief. He is with us now. This truth, when it comes - not like the gradual dawn, as to the Catholic child, but like the sudden flash of light from the heavens - makes a moment in life whose memory no length of years can obliterate.

But to all of us it is only the pondering of this wondrous fact that reveals to us what it means; that enables it, little by little, to work its way into our mind, and heart, and life, till we come to see that the Real Presence is, or should be, simply everything to us.

There, on the altar, is He Who for us became Man, and worked for His daily bread, and died a death of shame, and Who for each one of us renews in His Sacramental Life the mysteries of the three and thirty years. No need to look longingly to a past growing dimmer and dimmer in the distance; to days when we might have met Him travel-stained on a dusty road in Galilee; or watched Him in breathless admiration from the water's edge as He taught from Peter's boat; or made our way to Him at night to speak with Him as friend to friend. He is here now, to be to us what He might have been then. He loves us, each one of us, too dearly to shut us out from the mysteries of His blessed life on earth. He would make Bethlehem, and Nazareth, and Calvary realities to us, not only by the memory that recalls them, and the grace laid up in them for us, one by one, to be had for the asking, but by the renewal of them in the abiding marvel of His Real Presence which the Church calls "a remembrance of all His wonderful works."

Is He not as little here as in the Crib where He would have taught us by His own example to be meek and humble of heart? May we not learn of Him here self-sacrifice for the Glory of God and the help of others, and gentle patience, and persevering prayer, as we should have learned by watching Him in His humble home, or at His daily toil, or in the Garden of the Agony? Can we not, like Magdalen, come to Him to have our sins forgiven? The help and consolation His Sacred Person brought to those who saw and heard and touched Him during His life on earth - this indeed is wanting to us. It was this the Apostles craved for when He told them that He was going where they could not follow Him. But to us as to them He left His real though unseen Self. To us as to them He says that it is not expedient, that is, not best for us yet, to see and hear and touch Him. This happiness will be ours by and by, as a reward of the faith by which we now believe without seeing, and make our profit of the divine Keepsake He has left, to be a treasury of all good to us, our resource in the cares and temptations and sorrows of life.

A Catholic was trying to impress on a Nonconformist teacher in a Sunday School the necessity of an infallible authority in religious matters. "Suppose," she said, "that one of your class were to ask you point-blank whether Christ, when He said at the Last Supper 'This is My Body,' meant just what He said, or not - what would you answer?"

"I think," said the other, after a moment's hesitation, "that I should either evade the question, or say we don't know, or that it is better not to discuss difficult questions, but to keep to what is essential and necessary."

What a reply! "Evade the question," or own to ignorance, when she was there as a teacher; or speak of the Real Presence of Christ in our midst as a detail too trivial to deserve attention! Did it matter to Magdalen whether or not He sat at meat in the house of the Pharisee? Did it concern the fever-stricken of Capharnaum, and the blind and the dumb, that He was coming down the street laying His hands on all? or make any difference to the fishermen on the Lake in their fast-filling boat that He was with them in the storm?

Shall anyone dare tell us it is not necessary to know what Our Lord meant by His plain and most solemn words when He was leaving this world - to

know whether His blessed Presence has been withdrawn from us or not? Are we not all of us sinful, and suffering, and storm-tossed? Who that is not utterly heedless of the needs of his own soul and of the needs of others, shall put aside as a thing of no moment the question that is one of life and death to us all - "is Jesus Christ true God and true Man, still on this earth, still within our reach?"

Let no one, quoting Our Lord's words: "It is the spirit that quickeneth, the flesh profiteth nothing," say: "He is with us as God to hear and help at all times." So He was from the beginning. But only since His coming amongst us as man, only by the touch of His sacred virginal flesh, has healing for soul and body gone out from Him in the marvelous way the Gospel story and the history of His Church attest. Because it was His will that this should be, He laid His hands on the eyes of the blind, and touched the lepers' sores. In no way has He shown Himself more truly our Brother, one of the human family, like to us in all things, than in willing to make our contact with His sacred human nature the source of every good to us.

Therefore He has left It always within our reach. Yes, Jesus Christ is with us still, with us all days even to the end of time.

When at the Last Supper He held the consecrated Bread before the eyes of the Twelve and said: "This is My Body," He gave them His very Self. And with Himself He gave the faith which - ^thanks to His mercy - is ours also, the faith which takes Him at His word, and with adoration and thanksgiving and love accepts His Unspeakable Gift.

But in the Blessed Sacrament Our Lord is more to us than Companion, and Friend, and Physician, more even than our Guest, harbored in our very hearts in Holy Communion. He is our High Priest and our Victim, by Whom we can pay to the full all that as creatures we owe to our Creator. To be able to do this worthily and perfectly is our greatest need, as we should feel if our hearts were unspoiled by sin and selfishness.

The Greatness of God, His Almightyness, His Wisdom, His Presence everywhere, His Beauty which shows itself in all His works, call for our adoration. His Goodness by which He has made us for everlasting happiness, claims our deepest thankfulness; whilst the injustice and

ingratitude with which we have treated Him, and our many wants of soul and body, oblige us to beg pardon for our sins, and to ask Him to provide us with all we need. These four acts, Adoration, Thanksgiving, Propitiation, and Supplication, are the duty of every human creature as reason itself shows us.

The Worship of Sacrifice

Sacrifice Ordained by God

But God Himself had to make known to men the way in which they were to discharge this duty and pay their fourfold debt. This He did from the beginning, commanding them to worship Him by an act of supreme homage, which, because it is supreme, can be offered to Him alone. This act is Sacrifice. It consists in an offering made to God by a lawful minister of something perceptible to the senses, in order to acknowledge by its destruction, or by a change of its nature equal to destruction, that He is the Giver of life and the Lord of all things.

Among heathen nations this highest act of religion has been frightfully perverted. But it is a true instinct found everywhere, even among the most savage tribes, that what is held to be God should receive the homage of sacrifice. "Where is your sacrifice?" is the natural question put to non-Catholic missionaries by the wild Indians of North America, or the degraded races of Central Africa; a religion without sacrifice seems to them wanting in what they one and all account to be the chief essential in the worship of God.

Jewish Sacrifices

God has been worshipped in this divinely appointed way from the beginning to the present day. Just Abel offered sacrifice. The Patriarchs offered sacrifice. In the Law God gave by Moses to His chosen people, the sacrifices were of three kinds, answering to the four great duties and needs of man:

(1) *Holocausts*, or whole-burnt offerings, in which the victim was slain and then consumed by fire, were for adoration;

(2) *Sin-offerings*, to appease the anger of God and to implore His pardon;

(3) *Peace-offerings*, in thanksgiving for God's benefits, or to obtain new favors.

The offerings were animals - oxen, sheep, doves; or fruits of the earth - oil, wine, frankincense, etc. These sacrifices had no value in themselves. They were acceptable to God because they foreshadowed one to come, the great Sacrifice of the Cross which was of infinite worth.

The Christian Sacrifice

This Sacrifice of blood by which we were redeemed was offered once for all. But the Prophets who foretold it spoke also of a Sacrifice which should be offered by Christ continually, in every place, and even to the end of time.

King David called Our Lord "a Priest for ever according to the order of Melchisedech," who offered a sacrifice of bread and wine. And Malachias, the last of the Prophets, spoke of a time when the Jewish sacrifices would give place to one pure and holy sacrifice, by which God would be glorified in Gentile lands. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand; for from the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice and there is offered to My Name a clean oblation; for My Name is great among the Gentiles, saith the Lord of Hosts." Where shall we find a sacrifice like Melchisedech's, a "clean oblation," offered in every place from sunrise to sunset, except on the altars of the Catholic Church?

Non-Catholics object: "If the Sacrifice of Calvary was all-sufficient, what need is there of another?" We answer: "The Sacrifice of Calvary was all-sufficient, for it was of infinite value. It fully satisfied the Justice of God. It obtained for us redemption and every grace we need. It can never be repeated. Its merits can never be exhausted.

But they have to be applied. Just as the water of the public fountains is for all, but those only profit by it who take the pains to make it their own and apply it to their needs, so is it with Christ's Sacrifice on Calvary. It was offered for all, to wash away the sins of all, to purchase salvation with every needed grace for all, but no man is saved without his own co-operation. He must exert himself and take hold of the salvation offered him. The Sacrifice of the Mass applies to souls one by one what was gained for them by the Sacrifice of the Cross. It is not another Sacrifice but the same perpetually renewed, as the water of an overflowing fountain, falling from the upper basin into others, is all the same water, parted into different channels, and brought down to the reach of those who come to draw.

The Mass is the same Sacrifice as that of Calvary; the Priest and the Victim are the same. But the manner of offering is different. Our Lord sheds His blood and dies, not really but figuratively. He is on the altar as Saint John saw Him in heaven, "a Lamb standing *as it were* slain," the separation of His soul from His body being represented by the separate consecration of the bread and wine. He offers Himself no longer visibly but invisibly through the ministry of His priests. He no longer pays the price of our Redemption, but applies the fruit of that Redemption to our souls.

Like the Sacrifice on Calvary, the Mass is offered for the four great ends of sacrifice. By it we can give to God infinite honor and glory; return Him worthy thanks for all His benefits; offer Him fitting atonement for our sins, and obtain from Him all we need for ourselves and others both living and dead. By offering Him His dearly beloved Son we are able to please Him more than our sins have displeased Him, and to give Him what is of greater worth than any grace or favor that we ask. The value of the Mass is so great, that had Christ so willed, one single Mass would have sufficed to redeem a thousand worlds.

Sacrifice, then, was not to cease with Our Lord's offering of Himself on the Cross. To the end of time God was to be worshipped in the way He had appointed from the beginning. Therefore, on the night before the offering of His bloody Sacrifice, which was to be offered only once, our Blessed Lord instituted the unbloody Sacrifice, which was to be offered in His Church to the end of time.

The Perpetual Sacrifice

It was at the Last Supper that He left us His "Unspeakable Gift." On the morrow He was to give His life for man in the midst of torments so awful that the thought of them brought on Him the agony of death. Men were going to thrust Him out of His own world, to cry: "Away with Him, crucify Him!" They would mock and scourge and spit on Him, and bring Him to the death of the Cross.

And His desire was - not to escape their cruel hands, not to be beyond their reach, but to be with them still. His delights are to be with the children of men, and to content this desire He was going to do what none but He could do - go and prepare a place for them, and stay; give His life for His friends, and remain with them always; offer Himself a bleeding Victim once, and be a Priest and Victim for ever. He was going to invent a means by which to be, not with a few of one generation only, but with all men through all ages, and not in one place only, but wherever there is a Catholic altar throughout the world. Well might Saint Paul draw attention to the time when He thus left us this Gift of Himself - that it was "the night on which He was betrayed," and Saint John begins his account of the Last Supper with the words: "Jesus having loved His own who were in the world, He loved them unto the end."

The Bread of Life

Twelve months before, He had fed with five loaves and two fishes five thousand men besides women and children. The report of this miracle had spread far and wide, and the next day an immense multitude gathered about Him in hopes of being fed with the same delicious food. Then, when all eyes were fixed upon Him, and every ear was attentive, He spoke of another bread, a bread from Heaven, better than that bread in the desert, better even than the manna given to their fathers of old, a bread that would give life to the world. Curiosity and desire was aroused: "Lord, give us always this bread," they cried. And Jesus said: "I am the Bread of life. If any man eat of this Bread he shall live for ever, and the Bread that I will give is My flesh for the life of the world."

At these startling words there was a change of feeling in the crowd. "How can this Man give us His flesh to eat?" exclaimed many. "This is a hard saying." And they went away and walked no more with Him. They murmured because they took Him to mean that He would give them as food His very body which they saw before them. He knew this. He saw into their minds and into the minds of all whom in the ages to come this "hard saying" would reach. He knew that taking His words in their plain and literal meaning, the vast majority of believers in Him would worship as very God the Host consecrated on the altars of His Church. Would He, could He, by His own words lead astray all these? To say so would be blasphemy. What then did He do? Call back those who refused to believe, say they had mistaken His meaning, explain away what He had said? No. He let them go. He changed nothing of what He had said; He explained nothing. On the contrary, He added words stronger still, words of threat to those who refused the divine Food He offered them, words of blessed promise to those who with thankful hearts accepted it. "Amen, amen, I say unto you," - a very solemn expression among the Jews - "unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up in the Last Day. For My flesh is meat *indeed* and My blood is drink *indeed*." Then, turning sadly to the Twelve, He said: "Will you also go away?" And Peter, as spokesman for the rest, answered: "Lord, to whom shall we go? Thou hast the words of eternal life."

The First Mass

That was a year ago, and now the hour to fulfill His promise had come, the hour He had "desired with desire." Whilst they were at supper, Jesus took bread and blessed and broke and gave to His disciples and said: "Take ye and eat; this is My body which is given for you. Do this for a commemoration of Me." And taking the chalice, He gave thanks and gave to them, saying: "Drink ye all of this. For this is My blood of the New Testament which shall be shed for many."

By the words: "Do this," He made them priests of the New Law. He gave them power to do what He had done - to change bread into His Body and wine into His Blood, and to pass on this power to the priests of His Church

till He shall come again; that all who believe in Him, that we when our day should come, may have life in Him and be raised up by Him to a blessed life at the Last Day.

Thus, at the Last Supper, the first Mass was said by Christ Himself. He then instituted both a Sacrament and a Sacrifice. In the Sacrament He dwells with us always as our Companion and Friend, and in Holy Communion as our Guest and the food of our souls. As a Sacrifice, He offers to God in our name a worship of infinite value.

"Do this in commemoration of Me," He said to the Apostles and their successors. The Holy Mass is to keep alive the memory of Calvary, to show forth the death of the Lord until He come."^ But it is not a commemoration only. It is itself a true and proper Sacrifice, which may be offered for the living and the dead, in satisfaction for sin and for other needs.

The Mass, therefore, is not simply prayer in common like any other form of public worship. It is a most sacred and solemn action, the greatest action that can be done on earth. For by the Mass the Eternal Son of God becomes present on the altar and offers Himself to God His Father for us, supplying for the defects of our feeble worship by uniting it with His, whilst we kneel by and take part in what He is doing in our name.

The Fruits of the Mass

The General Fruit

By every Mass God is worthily adored and thanked by the Church through Jesus Christ, and the Precious Blood of Calvary is, as it were, poured out afresh in order to be applied to the souls of men. By every Mass the Church is extended, protected, and prospered, and each one of her children is helped in ways we shall never know in this life.

Those who assist at Mass naturally receive a larger share of its blessings than those who are absent. "For those here present, whose faith and devotion are known to Thee," the priest prays again and again. Their prayers too, being united with those of Christ have a special power with

God. They are paying to Him the very highest worship they can. They are making Him a Gift infinitely precious and acceptable, even His own beloved Son. It is Christ Himself Who is asking for them What wonder that they put up their petitions with unbounded trust, and find time after time by happy experience that "mighty is the prayer that is prayed at Mass."

All who hear Mass properly receive treasures of grace beyond our powers of reckoning and out of all proportion to their dispositions. Nevertheless, the larger the vessel we bring to this overflowing fountain, the more we carry away - spiritual blessings in abundance, and the temporal blessings for which we ask, as far as God sees them to be for our good.

The Mass does not of itself free the soul from mortal sin like the Sacrament of Penance, but it appeases Almighty God and obtains from Him through the Precious Blood graces which lead the sinner to sorrow for sin and to the Sacrament of forgiveness. And so with regard to the venial sins which in our weakness and carelessness we commit daily. By the Mass Almighty God is moved to grant those graces which bring us to the sorrow that obtains forgiveness, either immediately or when we go to confession. It does more still, for through it we obtain, in greater or less measure according to our dispositions, remission of the punishment due to our sins.

The Special Fruit

A principal fruit of the Mass, which theologians for distinction's sake have called the "most special" (*specialissimus*), i.e., the most individual, belongs to the offerer. The "special" comes to the person or, persons for whom in particular the Mass is offered. To receive this special fruit is a great favor which Catholics are glad to secure by causing Mass to be said for their intention. And they are thankful for the greatest favor a priest can show them next to offering the Holy Sacrifice for them - that of making a remembrance of them and their needs in his Memento at Mass.

Stipends for Masses

The practice of offering a small sum to the priest who makes over to us that portion of the fruit of the Holy Sacrifice of which he can thus dispose, is reasonable and approved by the Church. It is not in any sense paying for the

Mass, which is of infinite worth and beyond all price. We offer half a crown or five shillings, or whatever may be the amount fixed - not by the priest but by his bishop - as a small contribution towards the maintenance of the priest, not as the price of the Mass, which would be simony.

By the Fifth Commandment of the Church, we are commanded to contribute to the support of our pastors. This was a duty very clearly understood by the early Christians, who were accustomed to offer during Mass not only the bread and wine actually needed for the Sacrifice, but a good deal over and above, for the use of the bishop and his clergy. The offering of a small sum when a priest is asked to say Mass for our intention has taken the place of this ancient custom.

Our priests devote their time, their strength, and their lives to the care of souls, and as a result are unable to provide for their own maintenance. Many of them have no private means, and the expense of keeping up the churches, especially in a country like England, is very great and a source of constant anxiety. It is fitting, then, that, giving to us spiritual benefits, they should receive from us temporal things, as Saint Paul says, and that our request to have the fruit of their Mass applied to our special needs should be accompanied by an offering which, in one form or another, is due by the express command of the Church.

Mass may be offered, not for the faithful only, but for non-Catholics, for Jews, pagans, and infidels: "for our salvation and for that of the whole world," the priest says, as he lifts the chalice at the Offertory.

Mass for the Holy Souls

Above all should it be offered and offered often for the Holy Souls in Purgatory, that God may be pleased to accept it in satisfaction for their sins and relieve them from their sufferings. These Holy Souls cannot use the Mass themselves, but their friends on earth can have it offered or can hear it on their behalf. They look to us to show them this charity in their extreme need. "Have pity on me," they cry to us, "have pity on me, at least you my friends, for the hand of the Lord hath touched me!" Can we turn a deaf ear to this piteous prayer? Shall we, who promised never to forget them, forsake them now? The greatest kindness we can show our dear ones in

Purgatory is to pour out upon them the merits of the Cross through the Holy Mass. Their pains may be keener than all the pains of this life put together, more terrible than any that can be imagined. And these sufferings may last, even in the case of holy people, for very long.

But the Precious Blood can quench those fearful fires and bring the sufferers refreshment, light, and peace. One Mass can give more help than anything we could do by prayer and good works. Our first care, then, when we have lost father, mother, or friend, should be to have Mass said for them if we can, or at least to hear Mass for their relief. And not once only, but from time to time let us do them this charity. It is a mistaken affection that leads us to believe their debts are quickly paid, that after a few days they have no further need of help. Our Catholic forefathers had a truer sense of the severity of the divine Judgments. They knew that the Justice of God, so easily appeased here, is terrible beyond conception when the night has come in which no man can work. They showed both their faith and their charity in providing Masses to be said *for ever*. Catholics should pray throughout a long lifetime for father and mother, husband or wife, brother or sister or friend. These Blessed Souls will show themselves grateful and come in their turn to the help of those who loved them so faithfully. It is in Purgatory that the words of Our Lord are realized to the full: "Blessed are the merciful, for they shall obtain mercy."

Mass on Sundays and Holydays

Mass of Obligation

It is *well* to hear Mass often, but it is *necessary* to hear it on Sundays and Holydays of Obligation. God has commanded us to keep the Sunday holy, and the Church has ordained that this shall be done by our taking part in that most sacred and solemn act by which perfect worship and infinite glory are rendered to Him.

Every Catholic who has come to the use of reason is bound under pain of mortal sin to hear Mass on Sundays and Holydays of Obligation, unless excused by some lawful reason. Such reasons would be sickness or grave danger of sickness; distance from church - a walk of three miles each way

or even less in bad weather; great loss that would result; the necessity of remaining with little children, or of taking care of the house itself. In case of doubt as to the sufficiency of an excuse, one should if possible ask the advice of a priest. Young people are as a rule safe in abiding by the judgment of their parents or superiors.

Parents must bear in mind that children of seven years of age are as much bound to hear Mass on Sundays and Holydays as grown-up people. They must see that their children fulfill this obligation and that they get to church in time. If children miss Mass or are late through the negligence of parents, how can such parents be excused from the guilt of grievous sin?

Servants should try to secure situations where they will be able to hear Mass on Sundays. Should they be in a place where this is an impossibility, they are not bound to give notice at once, at the risk of remaining long out of a situation, but they would do well to make a change as soon as possible.

When we cannot hear Mass

When circumstances make it impossible to hear Mass, they do not exempt us from the duty of keeping the Sunday holy. We may fulfill this obligation either by saying the prayers of the Mass at home and thus hearing Mass in spirit, or by private prayers, spiritual reading, etc., according to our devotion. Parents, masters and mistresses are bound to see that their children and servants understand their obligation in this respect and that they have the time necessary for discharging it. In the case of young children this is not enough. We should say the prayers with them, and it is well to read to them a chapter out of some spiritual book suited to their age and intelligence, that the duty of sanctifying the Sunday may be deeply engraven in their minds.

All Catholics should realize how necessary Sunday Mass is to the vigor and even to the preservation of their faith, and that the deprivation of Mass, even when this happens without fault on their part, is a grievous spiritual loss. People get accustomed to going without it; they cease to miss it; and too often neglect to supply for it as far as they can by private prayer at home. As a result, they get careless about the practice of their religion, and when through change of circumstances the obligation to hear Mass again

binds them, they have become too indifferent to make the necessary effort. Thus, numbers are lost to the Church, for, as every priest will testify, it is the neglect of Mass on Sundays that leads finally to the loss of faith.

It is impossible to insist too strongly on the truth that in the life of a Catholic *it is the Mass that matters*. It is a spiritual barometer. His appreciation of it and his attendance at it - opportunity always supposed - is a fair indication of a Catholic's spiritual state. Does he attend regularly and devoutly on Sundays and Holydays? - he will be the average Catholic who, if he so perseveres, will by God's mercy save his soul. Does he, when occasion offers, hear Mass daily, often at the cost of inconvenience and self-denial? - he will be a fervent Catholic, one who may look for special blessings; spiritual, and, as far as God sees will be for his lasting good and happiness, temporal also; blessings for himself and for those dear to him. Such a one will surely have the crowning grace of a good life, final perseverance, and a large reward in heaven.

Neglect of Mass

On the other hand, habitual neglect of Mass on Sundays and Holydays is a proof of religious indifference, that shows itself in a selfish, worldly, or irregular life, leading to practical loss of faith, and too often to final impenitence.

Those who neglect Mass on Sundays and let their children play about at home or in the streets instead of sending them to church, draw down upon themselves the terrible anger of God. If it is better for all who scandalize the little ones to be drowned in the depth of the sea what will be the punishment of parents who, instead of setting a good example in their homes by fidelity to their religious duties, teach their children to despise the laws of God and the Church, destroy the fruit of the religious instruction they receive at school, and, as far as they can, prepare the way for the loss of their faith and the ruin of their immortal souls!

Holydays of Obligation

The Holydays of Obligation observed in the United States are: Christmas Day, December 25th; the Circumcision, January 1st; Ascension Thursday,

forty days after Easter Sunday; the Assumption of Our Lady, August 15th; the Feast of All Saints, November 1st; Immaculate Conception, December 8th. Persons who work in places of business are not bound to hear Mass on these six Holydays of the Church if this would interfere, injuriously to themselves, with their hours of employment.

How the Obligation Binds

The Commandment of the Church is that we hear Mass, not a part of Mass. The duty, therefore, is not fulfilled by hearing a part of one Mass or a part of two. To satisfy the obligation, which binds under grievous sin, we are bound to be present at all the principal parts of one Mass, that is from the Gospel - some say from the Offertory - to the Priest's Communion. But Mass begins with the Psalm at the foot of the altar and ends with the Last Gospel. It is wrong to be absent or late through our own faith during a less important portion of the Mass.

How We Should Hear Mass

"Remember the Holy Angels"

As to the way in which we are to assist at Mass, nothing is laid down by the Church. Provided we hear it with attention and devotion, we are free to pray in the way we find most helpful and best suited to our actual needs.

Attention means that we do our best to dismiss from our minds idle and useless thoughts, and that we refrain from anything out of keeping with the solemn act at which we are assisting. To talk, laugh, eat, sleep, would be irreverent and wrong. And it is surely an irreverence and sinful to go to the Holy Sacrifice so dressed as to be an occasion of distraction to others. "Let nothing," says our countryman, Venerable Bede, "let nothing light or unworthy, nothing calculated to distract our neighbor be done in the House of Prayer where the Body of the Lord is consecrated, and where it is undoubted that the Angels are ever present. . . . We must make every effort to remember, when we enter the church for Mass, the presence of the Angels, and we ought to acquit ourselves of our heavenly duty with proper fear and veneration, following in this respect the example of the holy

women at the Sepulchre, who, on seeing the Angels, 'were afraid and bowed down their countenance towards the ground.'"

Another result of carrying vanity and display into the House of God is that it shames the poor, and by fostering human respect keeps many from Mass on Sundays. How will those who are the cause of this, excuse themselves before God?

We sometimes hear it said that all thoughts of business and earthly things should be laid aside at the time of Mass. Let us see what this means, and what it cannot mean.

Reverence requires that there should be earnest effort to fix our mind on the wonders being wrought at the altar, and that no frivolous thoughts should be willfully entertained. We go to Mass as to Calvary; to unite with our Blessed Lord Who comes down upon the altar to worship God worthily in our name for His Greatness; to thank Him worthily in our name for His Goodness; to beg pardon for our many sins; to ask for all we need for soul and body.

"The Acceptable Time"

Among these needs, those that concern the soul will naturally have the first place, grace to overcome such or such a temptation; to keep clear of this or that occasion of sin; to master our besetting fault, particularly in that circumstance where we are wont to fail; grace to discharge faithfully the duties of our state of life; patience, or guidance in some perplexity; grace to gain much merit for heaven by remembering to offer our work and cares and troubles to God, doing all and bearing all for His sake. Above all, the grace of final perseverance.

Then there are the spiritual necessities of those dear to us or dependent on us - a conversion to the Faith, a return to God from an evil life, preservation from harm amid dangerous surroundings - which of us has no anxiety of this kind? Now is "the acceptable time," when grace is given more plentifully than at any other. Now is the time for us to ask and receive, for "mighty is the prayer that is prayed at Mass."

The wants of the soul, then, come first. Yet the necessary affairs of this life, our work, our plans, our household difficulties and troubles, the care of providing for those depending on us, these need not be shut out from our thoughts and our prayers when we come to Mass. Whatever brings us happiness, or perplexity, or distress, we may take to God, saying with Peter: "Lord, to whom shall we go?" or with the sorrowing sisters of Bethany: "Lord, come and see."

The wife whose husband is threatened with fatal disease or with heavy loss, the young man whose future depends on a coming examination, the widow who must let her rooms or go to the workhouse - surely these may take their trouble and their need to the altar of God! Jesus is there for them. He carries all their necessities in His Heart, and only waits their prayer to give them either the precise form of help they ask, or that which He knows to be better *for them* and those for whom they pray.

Those best understand and love the Holy Mass who are accustomed to take every joy and care and project to the altar, to unburden their hearts there, to offer up every desire and every sacrifice in union with the Sacrifice of Christ.

Why in Latin

This they can do without understanding all the Priest is saying. The Church requires the Mass to be said in a dead language, that is, in one which has ceased to be generally spoken, in order that its sacred words may be guarded against the changes to which every spoken tongue is subject. The meaning of words in a dead language is fixed and cannot change. The Holy Sacrifice is celebrated by the Church in nine different languages, none of them any longer in daily use. Latin is the language of the Mass in the entire West and in a few places in the East.

Another reason for the use of Latin is this. The Catholic Church, being world-wide and for all nations, it is fitting that she should have a universal language binding all together as members of one family, so that her priests and her laity, whatever their nationality, may be at home in any part of the world when they come before the altar to say or to hear Mass.

To be at home. For though the Mass is said in Latin, this does not prevent the people from uniting intelligently with the Priest. The poor and the simple, and the little children of our crowded churches understand the meaning of the familiar words better than is generally supposed. If they like, they can follow the words of the Priest in the translations that are in every prayer book. And even if they do not understand what he is saying, they know what he IS doing, and may thus join with him in offering the great Sacrifice, which, as he reminds them, is theirs as well as his.

Union with the Priest

We should unite ourselves in some way with what the Priest is doing at the altar, either by following the very words he is saying, or by using the prayers for Mass, or other suitable devotions which we find in our prayer books. We may use, if we like, the very prayers in which the Catholics of this country were wont to follow the Mass seven hundred years ago. If a book does not help us, we may call to mind the four ends of Sacrifice which Jesus Christ is fulfilling perfectly for us by His Divine Sacrifice of Himself.

We can divide the Mass into four parts, and occupy ourselves with acts of

- (1) Adoration, from the beginning of Mass to the Offertory;
- (2) Thanksgiving, from the Offertory to the Canon;
- (3) Propitiation, from the Canon to the Pater Noster, and
- (4) Petition, from the Pater Noster to the Last Gospel.

Or, bearing in mind Our Lord's touching request at the Last Supper, that what He was then doing should be done again in remembrance of Him, we may think of His sufferings and death, which are here renewed in a real though mystical manner. Some like to say the Sorrowful Mysteries of the Rosary during Mass. A little child who heard Mass daily, without prayer book, rosary, or external help of any sort, was asked what she did all the time. "I look up at the big crucifix," she said, "and think that it was me that did it." A very tiny one, whose picture prayer book represented the various

scenes of the Passion, showed her devotion during Mass by digging out with her nails the faces of all whom she saw ill-treating Our Lord!

But in whatever way we assist at Mass, it is well to unite with the Priest, at least at the Offertory, Consecration, and Priest's Communion.

The Offertory

At the Offertory the Priest makes his intention, that is, he recalls to mind the object to which he intends to apply the special fruit of the Mass. If ever we assist at Mass that is being said for us, we should earnestly offer to Almighty God at this moment the Sacrifice which on our behalf the Priest is preparing to offer.

But at all times it is good to have a particular intention when we hear Mass. It is wasting the most precious of our opportunities to come to such an audience chamber with no definite purpose. Those who are to have an audience of the Holy Father prepare for it. They choose carefully the few words they may be able to address to the Vicar of Christ; they make ready the objects they want him to bless, their petitions for themselves, and for their friends. Should we not consider it neglectful, not to say irreverent, to take no pains to profit by such an occasion? At Mass we have an audience, not with His Vicar but with Christ Himself: shall we not make the most of it?

We may offer the Mass for any good end we please. Is there no grace we want for ourselves or for another? Is there no conversion we have at heart, no soul in peril that needs help? Have we no thanksgiving to make? And - to look out upon the world - what needs there are there! The eighty thousand to die today, many of them unprepared, many without priest or sacraments; the tempted, the fallen, the downtrodden, the unsuccessful, the little children, the children of bad parents, the poor heathen - oh, let us not draw near the altar to hear Mass with no special object in view, when there are all these souls to be helped! It rouses fervor wonderfully when mind and heart are full of a big need. Some of us make out a list of such needs and go through them regularly, with what fruit to themselves and to others the Last Great Day will show.

The Consecration

The Consecration is the most solemn moment of the Mass. All that goes before leads up to it by way of preparation, all that follows is thanksgiving. It is the act in which the Sacrifice consists, because It is this act that so alters the bread and wine as to change them into the Body and Blood of Christ. The appearances, called also the "species" or "accidents," remain, but the substance of bread and wine has gone, it has been changed into another substance, the most holy Body and Blood of Jesus Christ.

There is a hush throughout the church as the tremendous moment draws near. The Priest bids us be attentive and expectant by the words: "*Sursum corda*" Lift up your hearts to God. And we answer, as if needing no reminder: "We have them lifted up to the Lord." Twice the bell rings to warn us to be ready to welcome Christ at His coming once at the Sanctus, and again after the Memento of the Living when the Priest bows down and the great moment is close at hand. The Saints tell us that the Sanctuary at this time is filled with Angels, come down to honor the Presence of their Lord and ours.

It is for us He comes and comes gladly, always making It His delight to be in our midst, always with His hands filled with blessings. He looks around to see where He may leave them, where faith and hope and love expect and deserve them. And as He wept over Jerusalem because she had not known the time of her visitation, so He grieves to see willful wandering of mind, indifference, coldness at this "acceptable time."

The only condition for obtaining the help we need is a very easy one - that we ask for it. At Mass more than at any other time is His promise fulfilled: "Ask and you shall receive." But how many of us deserve the reproach of Saint James: "You have not because you ask not." The blind man in the Gospel was wrong when he said: "God does not hear sinners." He hears them willingly, hears them always, and, above all, hears them at Mass. We must not, then, let the thought of our unworthiness paralyze us when we come to pray. The more unworthy we are, the greater is our need and our claim. If the remembrance of our sins discourages us, we must cry out all the more: "Jesus, Son of David, have mercy on me!"

The Communion

After the Priest's Communion there should be the Communion, Sacramental or Spiritual, of all present.

The Church has always desired that the faithful should approach the Holy Table frequently and even daily. Our Lord, she tells us, has given Himself to us in the form of food to show that He means us to come to Him often; that as we take our food daily to preserve the body in health and strength, so we must frequently feed our soul with the Bread of the strong to keep up its vigor and activity.

In Apostolic times and for several centuries later, all who heard Mass were accustomed to communicate thereat. During this time of fierce persecution, it was to the body of Christ the martyrs and confessors looked for the strength they needed to confess Him in face of torture and death. It was this that upheld our Catholic forefathers through centuries of trial and gave them courage to bear the loss of all things and of life itself for the sake of their Faith.

But as the piety of the early ages declined, the Holy Table became deserted, and the Church was at length obliged in the Fourth General Council of Lateran (1215) to command all the faithful to communicate at least once a year. This command was renewed by the Council of Trent (1545-1563). A hundred years later began the discussion about frequent Communion, which lasted till Pius X in 1905 happily set it at rest for ever.

The Decree of 1905 declares that "daily Communion is in conformity with the desire of Our Lord Himself in the institution of the Blessed Sacrament, which was not principally that He might be honored, but that the faithful by union with God may receive strength to overcome their passions, to expiate the lighter faults of daily occurrence, and to avoid grave sins. Therefore, no one can be prevented from communicating frequently or daily, provided he is in a state of grace and approaches the Holy Table with a right and pious disposition of mind, that is, not through custom, or vanity, or human motives, but with the desire of obeying the Will of God, of becoming more closely united to God by charity, and of making use of that divine medicine as a remedy for one's weaknesses and defects."

To say, then, "I don't deserve to go so often, I am too full of faults and evil tendencies," is to mistake the end of this divine Sacrament. No one can ever deserve to receive It even once. It is medicine, not reward. We are not obliged to be free from venial sin. All that is necessary is (1) freedom from mortal sin, with a firm purpose not to commit it for the future, and (2) the right motive mentioned above, such as to please God, to come to love Him more, to lead a purer and higher life by overcoming our faults, to live in closer union with Him.

Of course the better our dispositions and the more devout our preparation and thanksgiving, the larger will be the measure of grace we shall receive. Yet, provided we are free from mortal sin, the Sacrament *must* increase the grace of God in our soul.

All who can come to the marriage feast are invited, all who, without neglecting home duties or daily work, are able to come - busy men and women, the heavy-burdened, "whose hands to life's hard work are laid," children who have made their First Communion.

Our Lord seems to be manifesting a special desire to see the little ones at His Table, and to remove any hesitation there might be in admitting them there often and even daily.

Since the Decree of 1905, we come upon instance after instance in England and Ireland of the attraction by which He is drawing these innocent hearts to Himself, so that they even go to the altar rails unbidden and receive Him as it were by stealth, or with no preparation beyond their own ardent desires.

We hear of a dying child who after ten minutes' preparation for First Communion fixed her eyes with such vehemence of love and desire upon the Sacred Host as almost to overpower the priest who held It before her. Of another sick child of four and a half, who, as soon as she heard of the Real Presence, showed so ardent a love of Jesus in the Blessed Sacrament that on Exposition days she would beg to be carried down from the infirmary to "Holy God," and would remain long before the altar in quiet content, the eyes fixed on the monstrance, the tiny hands joined, the pale lips moving in prayer - a sight which those who saw it can never forget.

"A little child shall lead them." Let us not disdain to copy the model Our Lord Himself set before the Twelve. Let the little children both shame and encourage us. Let us be led by them to the love of Jesus, and to the desire of Jesus that will bring us to His Table where we are all wanted, whence no one can be absent without being missed. Our Lord's words to us are: "Come to Me *all*." It is true we should ask the advice of our confessor, but confessors are instructed not to keep from frequent or daily Communion those who have the necessary dispositions.

Can we hesitate? Lest His own words were not plain enough or pressing enough, lest we should find some pretext for believing them inapplicable in our own case, lest the conflicting opinions of other days as to the requisite dispositions for frequent Communion should confuse or dishearten us - He has inspired His Vicar to lay down in the clearest terms that the wedding garment of grace is the one condition for being made welcome at His Table. To Pius X He has said in very deed: "*Compel* them to come in that My house may be full."

Shall we not be there when the King comes in to see the guests? The Vicar of Christ takes all responsibility upon himself. He forbids anyone to frighten us away, to make hard what the Lord of the Feast has made so easy.

O blessed age of daily Communion, fresh link between us and the faithful of the Apostolic days! What if dangers abound, and scandals multiply, and the stars are falling from heaven! Can we not do all things in Him Who strengthens us? Can habits now be called inveterate, or labor in the warfare with self be counted too arduous, or sacrifice too hard, when each morning we may feed on the Bread of the strong?

Among the signs that foretell the end, might we not count this supreme revelation of the love of God? Such revelations have increased in tenderness in each succeeding age. But what can be in reserve after this? Can we think the faithful of the future may be more favored than ourselves, who daily at our door hear the Lord knocking?

If we will, life may be made one continuous "Welcome!" to Him, by again and again through the morning hours thanking God with grateful hearts for

the "Unspeakable Gift" we have received; and in the afternoon and evening looking forward with loving expectation to His visit on the morrow.

"Surely I come quickly."

"Amen. Come, Lord Jesus."

The Decree allows daily communicants to gain Plenary Indulgences even though they have not made the weekly Confession usually required. And they may use this privilege even though they may have missed Communion once or twice in the week.

Spiritual Communion

If you cannot make a real, that is, a Sacramental, Communion, make a Spiritual one, which is to eat by desire this Heavenly Bread, and thus by means of faith and love share in the fruits and advantages of Sacramental Communion. The Priest prays specially for the communicants at the Mass, for "as many as shall partake of the most sacred Body and Blood of Thy Son from this altar, that they may be filled with every heavenly grace and blessing."

The Offertory, Consecration, and Priest's Communion are the chief parts of the Mass, but there are two other times when we should do well to unite with the Priest - the Mementos for the Living and for the Dead.

The Memento for the Living

This comes at the beginning of the Canon, and we may take the Sanctus bell as a reminder of it. We should pray for our Holy Father the Pope, for our Bishop, for all our fellow Catholics, and for those who have a special claim upon us - our family, our friends, those who have done us good, those who are in any way dependent on us, any whom we may have harmed by bad example or neglect, any for whom we have been asked to pray, all who at this moment are in sore temptation or in the pains of death. Christ is coming down upon the altar: let us draw all these dear and needy ones round Him to receive His blessing.

The Memento for the Dead

This comes after the Consecration and Elevation. Now, when Our Lord is really present on the altar, we plead with Him for those who can no longer plead for themselves. They earnestly ask a remembrance at this time: "Have pity on me, have pity on me, at least, you, my friends!" they cry out to us from their place of suffering. Father, mother, wife, husband, brother, sister - if only we could hear those piteous prayers; if only we could see the wistful eyes when this "acceptable time" for them has come! We on earth are apt to consider that the day's work begins after Mass. Daytime in Purgatory, the brightness that breaks in upon their dreary night, is the time of Mass, and in particular this moment of the Memento, when faithful Mother Church who never forgets her suffering children, lifts to the Father His well-beloved Son and prays for those "who are gone before us with the sign of Faith and rest in the sleep of peace." We pray for all who have a special claim upon us in that place of patient waiting but fearful pain. We may pray, too, for any among those holy sufferers who appeal more particularly to our sympathy and pity - for those who may be there on our account; for the soul who has longest to suffer; for the soul that suffers most severely; for those whose friends forget them or who have none to pray for them.

Weekday Mass

Why we should hear Mass daily

If we believe what the Church teaches about the dignity and the value of the Holy Sacrifice, how is it that so many of us who could hear Mass frequently are never seen assisting at it except on Sundays? Is the Sacrifice of less value on weekdays? Can we believe the Mass to be in very truth the renewal of Calvary, and find it in our hearts to be absent? We think the Apostles who were not with John on Calvary must have grieved bitterly the rest of their lives for such a loss. We believe that if in one only place in the world - somewhere in the Far East - Mass could be offered, and once only every twenty-five years, we should strain every nerve to be present. Would distance, inconvenience, the cost of the journey, stand in our way? We should scout the idea. Yet a few steps are more than we can attempt when it comes to putting our convictions into practice!

You say there is no obligation to go to daily Mass. True, but we are not considering what we are bound to do but what is fitting on our part when a walk of a quarter of an hour would bring us to Calvary set up almost at our doors to be to us a daily fount of grace.

Whenever they had the opportunity, our Catholic forefathers in this land and in faithful Ireland risked the loss of goods, of liberty, and of life itself - and not for themselves only, but for those dearer to them than life - in order to have the happiness of hearing Mass. A story is told of an old woman in Wales who, having been for many years unable to hear Mass, was told one day that a priest would be in the neighborhood on the morrow. The joyful news was too much for her and she died during the night.

To have the power of paying to God daily the very highest worship possible; of thanking Him worthily for all His goodness to us; of making abundant reparation for our past sins and daily faults; of laying our needs before Him, and asking in union with Christ for the blessings we have most at heart for ourselves and others - is not this a privilege worth a little effort? What can God refuse us when He sees us daily at the foot of the altar where His Divine Son is offering Himself in our behalf?

No one, whatever be his state before God, can assist devoutly at Mass without obtaining the grace he needs. Those in mortal sin which they cannot bring themselves to give up, will get the strong grace they require to break their chains and find peace in the Sacrament of forgiveness. Those who fall frequently into deliberate venial sins of detraction, vanity or sloth, will obtain the remission of these daily faults and strength to grow in fervor and generosity in the service of God.

There are times when we turn to God in the extremity of need, either for ourselves or others. We want not ordinary grace or help but the "great mercies" of which David speaks. Yet the thought of our sinfulness and selfishness, of our unworthiness to be heard and helped in our distress, paralyzes our prayer; we have no heart to ask for what we have no right to obtain. How we wish in those hours of need that we had the heroic virtues and merits of the Saints to make us pleasing to God and to incline Him favorably towards us! Yet we have more than this; the poorest of us has more than this. For we have the merits of Christ Himself made over to us in

the Holy Mass. The adoration and love of all the Angels, the labors, self-sacrifice and constancy of all the Saints^ the incomparable holiness and merits of the Blessed Mother of God - all this is less acceptable to God, moves Him less powerfully to show us favor, than one single Mass. For all the merits of creatures are but of finite worth, but the value of one Mass is infinite.

Should we not, then, hear Mass as often as we can? Is it not the want of a lively faith that makes us so afraid of a little exertion or inconvenience, of rising half an hour earlier, of the walk to church, and, perhaps, of the dryness of the half-hour when we get there!

But He Who waits for us on the altar knows all this; every sacrifice that our coming to Him costs us He knows and values and will reward. Most of all does He prize the love that seeks Him for Himself rather than for its own satisfaction. If we cannot *feel* all that we *believe*, if we kneel there like stocks and stones, He counts it all as worship and as love. We bring Him what we can, and bring it at our own cost. And to make up for our shortcomings we offer Him the divine Victim who more than supplies for our insufficiency. What more does He need to make Him look down upon us with love and with favor, however dry and helplessly distracted we may be?

"The Gift of God"

The Host on the altar is to the Church like the sun in the heavens, the source of light and beauty and fruitfulness. Every act of faith, and hope, and thankfulness, and patience; every act of charity towards God and our neighbor; each effort to resist temptation; to begin again without discouragement after a fall; every look of love at our crucifix; every word of love to Mary; every distasteful duty done because it is God's will, and to please Him; the heroism of the martyrs in heathen lands, the steadfastness of many a hidden martyr nearer home - all these supernatural acts, from the least to the highest, derive their inspiration, their merit, and their reward from Jesus in the Blessed Sacrament.

And just as the fruits on a south wall will be the ripest and sweetest, so will the work of grace be richest in souls which abide in the neighborhood of the

Sacramental Presence and draw near daily and devoutly to the Fount of grace. Try, and you will find it so. Gradually but steadily the Mass will work a change in your soul. You will find your faith confirmed and your good purposes strengthened. You will begin to see the things of this life and of the next in their true light. When a choice is to be made, you will prefer the goods which last for eternity to those which pass with time. You will be strengthened to bear bravely the burdens and failures of life. The habit of taking all cares and sorrows to the altar and uniting them with the daily Sacrifice of Jesus, has a wonderful power of bracing us for sacrifice and helping us over difficulties. It brings us counsel in doubt, it prospers our plans as far as is good for us - and could we wish it to be farther? - it sanctifies our joys, supports us in temptation, or raises us when we fall. It secures us the crowning grace of final perseverance, and a safe passage out of this world into the eternal happiness of the next.

"By Him and With Him and In Him"

(Canon of the Mass)

Union with the Holy Sacrifice

An excellent way of obeying Our Lord's injunction to "Pray always," is to unite with the Holy Sacrifice which on thousands of altars, at every hour of the day and night, is being offered to God. Interrupt your work for an instant now and again to join in the Adoration and Thanksgiving, the Satisfaction and the Supplication which the Sacred Heart is there making in your name and in your behalf.

If you wake in the night, unite again with that faithful Heart which pleads unceasingly for us while we sleep, and obtains for us preservation from harm, and unnumbered blessings which we shall only know when we get to heaven. It is offering Himself for poor sinners who are offending Him, for the dying, and for the Holy Suffering Souls in their extremity of need. Join your prayer with His: "Divine Heart of Jesus, convert sinners, save the dying, deliver the Souls in Purgatory." (300 days, Pius X)

Who would pray alone when he can have his prayer strengthened every instant by the might of that Divine prayer!

"It is the Mass that matters." Yes - and to God Himself. For all that men and Angels and the Blessed Mother of God can do in worship of the Divine Majesty, were their intensest acts prolonged throughout eternity, would fall infinitely short of what is due to Him. But the Mass of one short half-hour gives to God fully sufficient glory, makes Him an offering infinitely acceptable to Him, offers Him a worship absolutely worthy of Him, because God is there offered to God.

"It is the Mass that matters - to us." To pray our debt of adoration and of thanksgiving, to make a fitting return for all God has given us, all He has prepared for us in a happy eternity, we have one means, and only one - the Mass. "What shall I render to the Lord for all He hath rendered to me?" should be the cry of every one of us. And the answer is, "Kneel down before the altar and unite your adoration and your praise with that which Christ is there offering in your name, and you will have more than repaid the divine Goodness for any blessings It has bestowed or ever will bestow upon you.

When the sense of sin oppresses you, when the thought of God's Judgments frightens you, present to the divine Justice that pure and holy Victim who takes away the sins of the world, and who there offers Himself specially *for you*, in satisfaction *for your sins*, to wipe out the debt of punishment you have heaped up, to secure for you that place in His Father's Kingdom specially prepared *for you*.

And when you are in trouble, when anxiety for one dear to you weighs you down, hasten then to the altar. He is there who knows your pain and has in His Sacrifice the remedy for it. "Pray for my intention," we say to one another in any necessity. "Come to the altar," Our Lord says to us, "and I who know your trouble *will offer Myself* for your intention. *Ask then* and you shall receive, seek *then* and you shall find."

Yes, truly, in every need of soul and body, for ourselves or for others, when temptation presses sorely, when the anger of God is to be appeased, or His Mercy sought in the extremity of distress, then - it is the Mass that matters.

Who know this like the holy suffering Souls in Purgatory? Their distress, their extremity is beyond the power of words to tell. They look to the altar with a piteousness of appeal which would melt our hearts could we see it. They know, as we shall know when we take our place among them, that it is to the Mass they must chiefly look for rest and peace. Therefore they so earnestly ask of those they have left behind to show them this mark of affection, to hear Mass or to have it said for their relief. "Let there be no fuss about my funeral, no flowers for my grave," said a dying girl to her parents, "but Masses, Masses."

Let us not wait till we get to Purgatory to learn the value of Holy Mass, but show by our lives that we truly prize God's Unspeakable Gift. We should not need reminders from without, or to be told by one not of the household of the Faith, that to the life of the Church, and to the vigorous spiritual life of every one of her children - *"it is the Mass that matters."*

About This EBook

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